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Lieut. G. Pearson.

A token of Christian love
from his affectionate friend

Montgomery. J. Chamberlain

May 6th 1818

The promised presence of Christ with his People a source of Consolation under the most painful Bereavements.

A

SERMON

DELIVERED AT THE

BAPTIST MEETING-HOUSE, CANNON-STREET, BIRMINGHAM,

ON

LORD'S DAY EVENING, OCT. 20, 1799;

Occasioned by the Death of

The Rev. SAMUEL PEARCE, A. M.

LATE PASTOR

OF THE CHURCH ASSEMBLING THERE;

Who died Oct. 10, *in the* XXXIV *Year of his Age.*

BY JOHN RYLAND, D. D.

To which is Prefixed

AN

ORATION

DELIVERED AT THE GRAVE, OCT. 16, 1799,

By the Rev. J. BREWER.

The profits arising from the sale of this publication will be appropriated

TO THE BENEFIT OF

Mr. Pearce's Widow and Five small Children.

Clipstone:

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THE

SUBSTANCE OF AN ORATION,

DELIVERED AT THE GRAVE

OF

The Rev. SAMUEL PEARCE.

WE are called together to day upon a moſt ſolemn and affecting occaſion. Our buſineſs here is, to convey the precious remains of a dear departed brother to his long home, to the houſe appointed for all living. The ſubject of our preſent contemplation is of no ordinary kind; it is that which ought to come home to every man's boſom, becauſe it is that in which we are all intereſted. It is not like many other ſubjects, which while ſome are materially affected by them, to others they are articles of total indifferency: but death ſpeaks in an imperious tone, and demands the attention of all.

DEATH! ſolemn ſound! the bare annunciation of which, ſhould arreſt the mind of every individual in this numerous aſſembly. Where is the man that liveth and ſhall not ſee death? When Xerxes viewed his incalculable army, it is ſaid, he wept, from the conſideration that in

John Chamberlain Esq. 26th the Gift of Dr. Rees.

a few years, not one of that prodigious hoſt would be living. Whether the Perſian really wept or not, I am not ſure; but when I conſider, that in a few, comparatively a very few years, not one of all whom I am now addreſſing but muſt be laid as low as the breathleſs corpſe of our dear departed brother, I feel my mind deeply affected. And, O that I could but awaken a due concern in every boſom about this truly momentous ſubject!

Thus ſtands the irrevocable decree of the immutable God—IT IS APPOINTED UNTO ALL MEN ONCE TO DIE. The wiſe and unwiſe, the patrician and plebean, the monarch and the beggar, muſt ſubmit alike, to the ſtrong arm of this univerſal conqueror, the king of terrors. A conſideration like this, ſhould ſink deep into every man's heart; but alas! man is a ſtrange being, loath to learn what moſt intimately belongs to him. The moſt awful things loſe their effect by their frequency; and hence it is, that the death of a fellow-creature is, in general, no more regarded than "the fall of an autumnal leaf in the pathleſs deſart." Wretched apathy! Fatal inſenſibility!

Let us for a moment meditate upon the effects ſubſequent to the triumph of the laſt enemy. What melancholy ravages does he make, even in this world! He cauſes the faireſt flower to

wither, often in the morning; he ſtains the pride of all ſublunary glory; and caſts the nobleſt work of God into the duſt. When he takes to himſelf his great power, none can ſtay his hand. Fixed in his purpoſe, and irreſiſtible in the execution of the ſame, he ſtalks, untouched by the pangs of agonizing nature; the diſtreſs of helpleſs infancy; the poignant grief of paternal affection; or the bitterest ſorrows of connubial love. Relentleſsly he breaks in upon domeſtic happineſs; fruſtrates the moſt benevolent deſigns; and caſts a dark ſhade upon the brighteſt proſpects. In fine, cruelty marks his footſteps; and deſolation and anguiſh are his common attendants.

If we look beyond the ſcene which preſents itſelf to our view in this life; and by the aid of revelation, endeavour to ſubſtantiate the ſerious realities of death, beyond "that bourne from whence no traveller returns!" If we look into the eternal world, and there behold what *follows* death, ſurely we cannot remain unmoved.

Man is immortal; it is the fleſh only that dies: The ſpirit is incorruptible. Hence death is the moſt eventful period. The body returns to duſt; but the ſpirit aſcends to God; and enters then upon its eternal ſtate. But the ſtate of all men is not alike beyond the grave—

The wicked is driven away in his wickedneſs. The guilty ſinner then knows, that it is a fearful thing to fall into the hands of the living God. Guilt ſubjects him to the divine diſpleaſure; and moral depravity unfits him for that place, into which nothing that defileth can poſſibly enter. Fearful moment! All his hopes are now like a ſpider's web; his imaginary refuges fail; and the wrath of God "beats upon his naked ſoul, in one eternal ſtorm." The rich man in LUKE 16, can tell us all about it. He died, and was buried; and in hell he lift up his eyes being in torment. And thus will it happen to all who know not God. He that made them will have no mercy on them; whatever their reſpective ſituation may have been in this life. Death, that mighty leveller, will reduce them all to a ſad equality. He that fared ſumptuouſly every day, had not a drop of water to cool his burning tongue, when once he had paſſed the tremendous gulph.

How different the ſtate of a good man! *The righteous hath hope in his death.* The day of his death is infinitely better than the day of his birth: It is his coronation day; the final cloſe of all his troubles. He ſhall ſorrow no more. Whatever he underwent in paſſing through this vale of tears; however numerous and ſevere his trials, they are all over. The Lamb in the

midſt of the throne ſhall feed him. He ſhall eat of the tree of life which is in the midſt of the paradiſe of God. He enters upon his reſt, and ſhall go no more out for ever. He is happy, as God is happy; and ſaved with an everlaſting ſalvation.

Thus death is always a ſolemn, and affecting event: but ſometimes, circumſtances render it peculiarly ſo: and this is now the caſe. We have conveyed no common mortal to the grave. Here lies the cold, the exanimated clay of a good man; of an eminently good man; a faithful, highly favoured miniſter of the glorious Goſpel of the bleſſed God. When a good man dies it is a common loſs; thus the Pſalmiſt viewed it. *Help, Lord, for the godly man ceaſeth!* The death of ſuch a man is a national loſs, for "the ſtrength of empire is religion." *Righteouſneſs exalteth a nation. Good men are the ſalt of the earth.* It is particularly a loſs to the cauſe of God on earth: there is one labourer leſs in the vineyard; one watchman leſs upon the walls of Jeruſalem. The death of that good man whom we are now bewailing, is a great loſs to the churches of Chriſt. His ardent love for the *whole* truth; his flaming zeal; his chaſte converſation will be long remembered by many.

But you, my brethren, who compoſe the

church and congregation in this place, you have had a great breach made upon you; a breach that cannot eaſily be repaired. You have loſt a valuable miniſter; a man who laboured hard for your eternal good; a man whoſe grand aim was to make you happy for ever. You know how frequently he has warned you to flee from the wrath to come; how plainly he has pointed you to the Lamb of God, as the only ſacrifice for your ſins. Yes, ye are witneſſes how he has prayed for you, and wept over you. You have often heard him raiſe within theſe walls his charming voice, in publiſhing glad tidings to Zion. This night twelve-months, the place that I am now occupying, was occupied by him. This *very* night twelve-months you heard the Goſpel in this *very* place from *his* mouth: But it is all over; you ſhall hear his voice, you ſhall ſee his face no more. There lies all that could die of a good man; a faithful miniſter; a tender father; and an affectionate huſband. His lips are cloſed in ſilence; and a long night hangs upon his eyes. Duſt is returning to duſt; and corruption already commences its riot.

Painful as the ſtroke has been to you, there are thoſe, on whom it has fallen with greater ſeverity. You may be provided with another Miniſter; but who can make up the loſs to his

bereaved family? Who can restore him to the deeply afflicted partner of his life? Who like him, can sooth her sorrows, and cheer her on the rugged path of time? Who can restore the fond father to five dear helpless babes? Cruel death! Inexorable monster! What hast thou done? But the Lord reigneth, and we will be still.

The present dispensation is not only solemn and affecting, but it is likewise alarming. It has a loud voice: not to attend to it would be highly criminal. It speaks to us all. Death always speaks loudly; but some deaths louder than others. The present speaks loud enough to be heard BY THIS CHURCH AND CONGREGATION. Methinks, with strong emphasis it now saith, UNTO YOU O MEN OF THIS PLACE I CALL. You have had a great loss; but is there not a cause? God forbid that I should charge the death of your minister upon you! Yet I know it is possible for a people to murder their minister; and that by the most cruel means. There needs neither the poison nor the dagger; it may be done effectually without either. I hope it is quite inapplicable; but it may not be altogether useless, to ask, Are there none of you, who have pierced him through with many sorrows? Has his heart never been wrung by your unkindness? Has your misbehaviour in your christian pro-

feſſion, never cauſed him to ſay, *O that I had in the wilderneſs a lodging-place of wayfaring men, that I might leave my people and go from them.* JER. ix. 2.? Though I thus ſpeak, I am ſure it has no general application. Few men were better beloved by their people than he was. Your many prayers for his recovery; your tender ſolicitude for his welfare; your preſent evident diſtreſs, all ſpeak for you: your tears do you honour. But let me ſpeak it again; ſhould there be a cruel individual amongſt you, to whom the charge applies, I would not for a world be that man: He muſt anſwer for it another day. God will avenge his own elect.

Where this has not been the caſe; where nothing but kindneſs marked your behaviour towards your departed friend, has he had no occaſion to weep in ſecret on your account, becauſe though you eſteemed the man, you neglected his meſſage? Ah brethren! it is to be feared, unleſs your ſtate, as a church and congregation be ſingular, that the word preached did not profit all of you. Some of you may yet be in your ſins. God has borne long with you; but he may have been weary of forbearing; he may have been angry at your infidelity; and in judgment taken away his ſervant. I do not ſay this is the caſe; but if it be only a *poſſible* caſe, it ſhould cauſe ſearchings of heart amongſt you.

It is a providence that ſpeaks to us all, as MORTAL MEN. In a little time, according to the common courſe of nature, the place that now knows us, ſhall know us no more. Time with rapid wing, bears us away to that place where no device nor work is found; to that ſtate where there is no diſtinction, but that of juſt and unjuſt. But who can reckon upon the common extent of human life? Behold, before our eyes a young man, who had not lived out half his days, called to eternity in the thirty-fourth year of his life. Should not this awaken our concern, and excite us to make that important enquiry, WHO SHALL BE THE NEXT? He who bids the faireſt for length of years, may be the firſt to fall. Let us then ſo number our days, that we may apply our hearts unto wiſdom.

We will now "turn to the bright reverſe of this mortifying ſcene." We have hitherto looked at the dark ſide of the cloud, let us now contemplate its luminous one.

Death we admit is a penalty—*by ſin came death.* Death is an enemy—*the laſt enemy*; but bleſſed be God, he is a conquered enemy. The captain of our ſalvation has deſtroyed him who had the power of death. Influenced by the faith of God's elect; believers in all ages have triumphed over death; they have ſang with their

expiring breath; and exulted amidſt the ſwellings of Jordan.

Death is amongſt the privileges of the children of God. *Death is yours.* He meets them as a friend, as an envoy commiſſioned by their heavenly Father to bring them to his throne. Our eyes have frequently beheld the victory of faith, in the dark valley. Aſſaulted on either hand by pale diſeaſe, and its long train of attendants, we have ſeen good men riſing ſuperior to all the evils of their ſituation; feeling a "majeſty in death;" and entering the eternal world ſhouting, *Thanks be to God who hath given us the victory.*

This is not all. The total deſtruction of death is laid in the irreverſible counſel of the Moſt High. The laſt enemy ſhall be deſtroyed. Death himſelf muſt die. The tabernacle of God ſhall be with men; he will wipe away all tears from their eyes; and there ſhall be no more death. The ſea ſhall give up its dead, and thoſe that are in their graves ſhall come forth. Then the Lord Jeſus will make his triumph complete, and caſt death and hell into the lake of fire and brimſtone. The re-animated duſt of the redeemed, ſhall then be perfectly releaſed from the bondage of corruption, and made like unto the glorious body of their great head: the whole number of the Elect, ſhall then be preſented before the preſence of the divine glory, with exceeding great joy.

One grand indispensible inquiry yet remains.—By what means may we obtain to the resurrection of the just? In search of this important subject, we are not left to wander in the maze of uncertainty and doubt; the way into the holiest is made manifest. There are three things absolutely requisite for a man to be acquainted with, before he can enter into life.

First, The pardon of our sins. The scripture proposes this unspeakable gift by the blood of Jesus. *We have redemption through his blood, even the forgiveness of our sins.* Ephes. i. 7.

Secondly, The justification of our persons, Provision for which is made by the obedience of the Son of God. *He is the end of the law for righteousness to every one that believeth.* Rom. x. 4.

Thirdly, The sanctification of our nature. *Jesus is of God made unto us sanctification.* 1 Cor. i. 30. By the influence of his Spirit upon our hearts, "we are made partakers of the divine nature; sanctified in body, soul and spirit; and changed thus into the divine image, as by the Spirit of our God." 2 Cor. iii. 8.

This is the only method of salvation countenanced in Scripture; and it seems a method, "just to God, and safe to man."

To conclude. Though we sorrow to day, we do not sorrow as those who have no hope,

God, who has taken away our dear brother, will take care of his. He will be a husband to the forlorn widow, and a father to the dear tender babes. *A good man leaveth an inheritance to his children's children.* God will provide; he will surely do them good; he has the hearts of all men in his hands; he will raise up friends for them; and eventually make it appear, that even this dark dispensation, is amongst the all things that work together for good.

He that has the government upon his shoulders will take care of you, my brethren, as a church. A pastor is provided for you; and he who knows him, will bring him amongst you in his own way, and time. Trust in the Lord, he will never forsake Zion: her walls are ever before him. Take his word for your rule; live according to the same; seek him by prayer and supplication; and you shall yet praise him.

We now bid farewell, a *long* farewell, to the sleeping dust of our departed brother: but blessed be God, though it be a long farewell, it will not be an everlasting one. We shall meet again. What we are to day sowing in dishonour, shall be raised in glory. The trumpet shall sound; our brother will arise; we shall meet, no more to part. When Jesus comes, he will bring all his saints with him. Comfort ye one another with these things.

A SERMON

Occasioned by the Death of

The Rev. SAMUEL PEARCE, *A. M.*

JOHN xiv. 18.

I will not leave you comfortless. I will come unto you.

SO deeply am I sensible of the loss sustained by this church in general, not to say by the nearest relative of my dear departed brother, that on a partial view of their circumstances, (and our views, especially of afflictive events, are too commonly partial,) I could not be surprised, were some now present, ready to exclaim, "Is there any sorrow like unto our sorrow, wherewith the Lord has this day afflicted us?" But though I scarcely know where a church could sustain an equal loss, by the removal of so young a pastor; nor can I conceive, there exists a widow, whom death has plundered of a richer store of blessings, by taking from her and from her infant care, the guide of their youth; yet, on more mature consideration, we must not admit that lamentation to be applicable, even to them that feel the most pungent grief in this af-

ſembly. The event which has occaſioned our preſent meeting, muſt deeply affect even ſtrangers, whoſe hearts know how to feel; but all the deareſt friends of the deceaſed muſt acknowledge, that the days of tribulation which preceded this mournful evening, were not the ſeaſon of diſplaying the Lord's anger, but of the clear manifeſtation of his faithfulneſs and love: They were to him the days of heaven upon earth. Surely they who drank with him the deepeſt out of his cup of affliction, could find no ſavor of the curſe, no, not at the bottom; nor could they drink the bitter, without taſting alſo of the ſweet, which was not ſparingly dropt into it, but copiouſly infuſed. And after ſuch proofs and illuſtrations of the divine fidelity, I cannot but believe, that ſhe who needs them moſt of all, ſhall find farther ſtores of conſolation laid up for her relief: ſince God her Maker is her huſband, who giveth ſongs in the night.

This church alſo muſt be reminded, that there was a church at Jeruſalem, near eighteen centuries ago, which ſuſtained a loſs unſpeakably greater than that which they now bewail; while yet the ſorrow which was *then* endured, was quickly turned into joy. And your affectionate paſtor, who, both in health and in ſickneſs, cared ſo much for your welfare, did not heſitate to recommend to your attention, the kind aſſurance which was given for *their* relief;

as believing it to contain ground of encouragement, on which *you* alſo are authorized to depend. He who ſaid to his dear diſciples, "I will not leave *you* comfortleſs orphans, I will come unto *you*," has the ſame reſpect to his whole church in every age; and you my brethren, may as ſafely rely on his gracious promiſe, as his very apoſtles.

Yes, beloved, we are authorized to make a general application of this word of conſolation; and muſt affirm, That the promiſed preſence of the bleſſed Redeemer is the beſt ſource of comfort, to all his people, in every time of trouble.

In complying with the requeſt of my dear deceaſed brother, I ſhall firſt conſider the ſubject in reference to thoſe to whom it was immediately addreſſed, and then endeavour to apply it to the preſent occaſion.

First. Let us notice the immediate reference of this declaration, to our Lord's diſciples, who were then favoured with his bodily preſence.

You are well aware that the words I have read were ſpoken by the bleſſed Jeſus, to thoſe who followed him in the days of his humiliation; and that when he thus addreſſed them, ſorrow had filled their hearts, becauſe he had juſt announced his approaching departure. He came from the

Father, and was come into the world, and though the world was made by him, yet the world knew him not; but he had made himself known to these his disciples, whom he had chosen out of the world; and now when he was about to leave them, and go unto the Father, though his stupid and ungrateful countrymen would rather rejoice at his leaving the earth, than bewail it, yet his disciples could not but weep and lament and be sorrowful; and surely, well they might, at the thought of losing such an invaluable Friend!

Especially we might expect this to be the case, if we reflect on the manner in which he was to be removed from them. They were to see him falsely accused, unjustly condemned, and cruelly murdered; being nailed to the cross with wicked hands, suspended between two thieves, and while thus numbered with transgressors, insulted and derided in his last agonies. Yes, he would be treated as the object of national abhorrence and execration, and that by the only people upon earth who professed to be the worshippers of the true God. And his disciples must either view this barbarous treatment of their blessed Lord, or hide themselves from the shocking scene, by forsaking him in the hour of distress. In the mean while, he was also apparently abandoned by God himself, the zeal of whose house had consumed him; the Lord was pleased to bruise him, and put him to grief; he was resolved to make his

ſoul an offering for ſin, and therefore he called on his ſword to awake againſt him, who was their good Shepherd; though he was one in covenant, yea, one in nature with himſelf; who could without robbery claim equality with God. What could be more ſurprizing, diſtreſſing and perplexing to his diſciples, than ſuch a ſeries of events!

While Jeſus was with them he had fed them, and kept them as a ſhepherd doth his flock; he had laid them like lambs in his boſom, and led them on gradually in the paths of truth and righteouſneſs, as they were able to bear it. He had been gentle among them, as a nurſing father is gentle towards his little children; pitying their infirmities, rectifying their miſtakes, ſupplying their wants, healing their maladies; manifeſting to them his Father's will, and keeping them in his name: and muſt they now loſe his viſible preſence, and ſee him no more?

He had been little more than *three and thirty* years in the world, and moſt of them had known him but a very ſmall part of that period; they had however now beheld his glory, and were convinced that it was the glory of the only-begotten of the Father, full of grace and truth. They were ſatisfied that he alone had the words of eternal life; they believed and knew that he was the Chriſt, the Son of the living God; though

at present they understood but imperfectly that plan of redemption, which rendered it expedient and necessary, that he should suffer all these things and then enter into glory. This remaining ignorance must abundantly enhance their grief, at the intimations given them of his departure being at hand. *

But, in these words, their gracious Lord suggests, that *they* had no occasion to sink under their sorrows. He would *not leave* them *comfortless* like destitute *orphans*, who had no affectionate parent, no wise tutor, no faithful guardian, to supply their wants, sympathize with them, protect them from

* The conceptions of the disciples, on the subject of Christ's atoning sacrifice, appear to have been much less distinct than those of David, Isaiah, and many of the Old Testament saints, who lived before the declension of the Jewish Church; which appears to have lost much of its spiritual light, and to have become more and more carnalized, from the days of Malachi, till the coming of our Lord. And as it seemed necessary that this general declension, and ignorance of the nature of the Messiah's character and kingdom should be suffered to take place, in order to the fulfilment of prophecy, in the death of our Saviour, by the hands of his own countrymen; so there was an expediency, and a display of wisdom, in concealing from the disciples the necessity and glorious design of Christ's Death that they might not rejoice in so awful an event, till after it was over: had their ideas been clear on this head, they must have rejoiced in his sufferings at the very time of them; but it seemed more fitting that they should mourn then, and that their sorrow should be turned into joy, after his resurrection.

evil, or instruct them in the way of duty. No, he had promised them his Holy Spirit, to be their Comforter and Monitor; and here he engages also, to come again to them himself. *I will come unto you*, saith our Lord. This promise was fulfilled to them in several ways—

1. In his *repeated appearances* to them, after his Resurrection. Thus, as he suggests in the next verse, although in a little while, the world should see him no more, yet they should see him; and that sight should be the pledge that his words should hold good, "Because I live ye shall live also." Accordingly the Evangelists attest, that he "shewed himself alive after his passion, by many infallible proofs, unto the Apostles whom he had chosen, being seen of them forty days," before he was taken up into glory: for God who raised him up, the third day after his crucifixion, "shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us," says Peter, "who did eat and drink with him after he rose from the dead; whom he commanded to preach unto the people, and to testify that he is appointed to be the Judge of the living and the dead; and that to him all the prophets gave witness, that through his name, whosoever believeth in him, shall receive remission of sins." Therefore though he soon left them again, being carried up into heaven, yet their understandings having been opened by him, that they

might understand the scriptures, and see how it behoved him to suffer, and to rise again, "they worshipped him, when he was parted from them, and returned to Jerusalem with great joy," where they waited to be endued with power from on high, and received the promised effusion of the Spirit, not many days afterward. But,

2. It received a more permanent accomplishment, in the continued enjoyment of his spiritual Presence and divine Influence. We fully ascertain this privilege to be included in the text, by comparing this promise, *I will come unto you*, with those declarations, recorded by Matthew, which admit of no solution without the acknowledgement of Christ's proper divinity: "*Where two or three are gathered together in my name, there am I, in the midst of them. And lo I am with you always to the end of the world. Amen.*"

3. At the end of the world, it shall receive a farther fulfilment, by our Lord's coming again in that human nature, which "*it behoved heaven to receive*, until the times of the restitution of all the things of which God spake by the mouth of his holy prophets, since the world began." Then he who went to prepare a place for his disciples, and all his subsequent followers, will come again, and receive them to himself; that where he is, there they may be also. Then they who were troubled for their adherence to his cause, shall enter into

reſt; when the Lord Jeſus ſhall be revealed from heaven. At that ſame period, will he take vengeance on them who know not God, and who obey not the Goſpel of our Lord Jeſus Chriſt, and puniſh them with everlaſting deſtruction; when he ſhall come to be glorified in his ſaints, and admired in all them who believe. For God will bring with him them who now ſleep in Jeſus, while the believers who remain, at that time, alive upon earth, ſhall feel a change paſs upon their bodies, to render them like thoſe who are newly raiſed from the dead, and all "ſhall be caught up together to meet the Lord in the air, and ſo ſhall we ever be with the Lord. Wherefore," ſays Paul, "comfort one another with theſe words." He who teſtified theſe things to his diſciples, while he was yet with them, repeated his promiſe long afterwards, to his ſervant John, ſaying, "Surely, I come quickly." May we unite with that beloved diſciple, in ſaying, "Amen. Even ſo come, Lord Jeſus."

And now, my brethren, if this aſſurance was ſufficient to relieve the minds of the Apoſtles, when they loſt the bodily preſence of their divine Maſter, may we not ſafely proceed

Secondly, To apply the ſame conſolation to the relief of thoſe who are moſt affected by the late bereaving providence.

This Church has loſt a moſt diligent, faithful, affectionate and valuable Paſtor, and far be it from me to make light of your loſs. All thoſe Churches who knew him only by occaſional viſits, all good men who had any opportunity of appretiating his worth, muſt ſympathize with you; while they grieve to think that they themſelves, who ſaw his face ſo ſeldom, ſhall ſee it no more. His brethren in the miniſtry, who enjoyed the pleaſure and advantage of his friendſhip and correſpondence, feel a loſs which they will ever deplore. How then muſt you regret his removal, who were, many of you, the ſeals of his miniſtry; who, all of you, hoped long to enjoy his conſtant labours; and for whoſe welfare he laid himſelf out, with ſuch unremitting aſſiduity? The paſtor whoſe abſence you mourn, poſſeſſed ſuch an aſſemblage of lovely graces and acceptable qualifications, as are found united but ſeldom, even in truly chriſtian miniſters. He had the firmeſt attachment to evangelical truth, and the moſt conſtant regard to practical godlineſs; he united remarkable ſoundneſs of judgement, with uncommon warmth of affections. I never ſaw, at leaſt in one of his years, ſuch active, ardent zeal, conjoined with ſuch gentleneſs, modeſty and deep humility; ſo much of the little child, and ſo much of the Evangeliſt, I can ſcarcely forbear ſaying, of the Apoſtle of Jeſus Chriſt. I know not how to flatter you, with the hope of obtaining another Miniſter; or myſelf, with the expectation of find-

ing another Friend, in whom *all* thefe charming qualities fhall be found, in an *equal* degree. He was, indeed, "a burning and a fhining light, and we rejoiced in his light, for a feafon;" but now we muft lament, that he fhines no more on earth; though we doubt not, that he fhines like the fun, in the kingdom of his Father.

While he abode among us, his affections were evidently and eminently in heaven; his work, his family, and his people, were the only objects of regard, which made him willing to forego the blifs of the eternal world. And when he perceived that it was the Lord's will he fhould depart, your welfare was ftill his chief concern. For your confolation and benefit, he wifhed this paffage to be confidered at his funeral. He once alluded to another fcripture, but laying that afide, left it fhould occafion too much being faid of himfelf, he fixed upon this; remarking "if *he* comes to you, all will be well, you need not regret *my* removal." So you fee, Brethren, the defign of your dear paftor was to encourage you to claim a fhare in the promifed prefence of the Redeemer; which he knew extended to all his churches, and to every individual believer. He perceived that he was going to leave you, *he* could not promife to come again to you, though it was his great confolation to hope that you, in

succession, will follow him; and meanwhile, the presence of his great Master, as to his divine nature, and the increasing influence of his Spirit, would be a sufficient compensation for any loss you could sustain by his departure. The spiritual presence of Christ could make up for the want of his bodily presence, to those who knew what it was to enjoy the latter; it must then assuredly be sufficient to supply the absence of any under-shepherd. With this thought my dear brother consoled himself, in the beginning of his illness; "If," said he, in a letter written the first Lord's day that he was confined from public worship, "If I am to depart hence, to be no more seen, "I know the Lord can carry on his cause as "well without me as with me; he who redeemed "the sheep with his blood, will never suffer them "to perish for want of shepherding, especially, "since He himself is the chief Shepherd of "souls."

Let me therefore attempt to assist you by directing your attention to the grounds on which you may safely expect the fulfilment of the promise, the magnitude of the promise itself, and the consequent obligations under which you are laid by it.

1. Consider the *ground* on which you may safely build an *expectation* that our Lord Jesus will come unto you.

Our Lord's ability to make good ſuch a promiſe, muſt here be noticed. Not only had he an inherent power to lay down his life, and to take it up again, in conſequence of which he ſpent forty days with his diſciples, before his aſcenſion; but he has power to perform his ſtanding engagements with his whole church, of being *with them, alway, to the end of the world,* whenever, and wherever, *two or three are gathered together in his name;* which promiſes muſt be connected with the text to enable you to claim any part in the conſolation it will adminiſter. Some modern Enthuſiaſts, (who can believe any thing which does not imply that they are ſo *guilty* as to need the incarnate Son of God to make an atonement for their ſins, by his precious blood,) have fancied that the body of Jeſus, who according to them was a mere man like ourſelves, aſcended no higher than the Atmoſphere, which ſurrounds the earth, and that he occaſionally deſcends from thence to this globe, to viſit inviſibly and one at a time, the various congregations of chriſtians. This idea, it has been ſaid, "cannot poſſibly do us any harm;" but, alas! it can do us but little good. If the Saviour ſhould thus viſit all thoſe who are called by his name, our turn to be ſo favored may occur but once in a life-time; or whether they who have invented this ſolution of Matt. xviii. 20, would admit us, whom they repreſent as irrational idolaters, to

enjoy any share in his visits, I know not. Nor would it be of consequence, whether it were granted or denied; a mere man surveying us invisibly, now and then, could impart to us no spiritual blessing. But, if our Great High Priest be indeed, in the most exalted sense, The Son of God, who is "*passed through*" * these lower Heavens, and is "*made higher* than the Heavens," having "ascended up *far above* all Heavens, that he might *fill all things*," (according to the passage which we heard explained this morning†) and, if "*all power* be given unto him, in Heaven and in earth," *then*, my brethren, your faith stands upon a firm foundation. He who, when he was upon earth, as to his Humanity, could speak of himself as being "in heaven;" can as easily grant you the presence of his Divinity, now his human nature is in the world above.

Let *the extent of his regard to his church*, be also remembered. In his last prayer with his disciples, he prayed not alone for them who were present, but for all who should believe through their word. And "he ever liveth, to make intercession for ‡ all them, who come unto God by

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* διεληλυθοτα τους ουρανους. Heb. iv. 14. vii. 26. Eph. iv. 9, 10.

† By brother West, of Wantage.

‡ εντυγχανειν υπερ αυτων. Heb. vii. 25. Mr. Belsham, a professed advocate of rational religion, supposes that *the writers* of the New Testament *themselves, annexed no very*

him." In every age hath his church been the object of his gracious regards and he has fulfilled the promise which he made in the days of Zechariah, "Lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined unto Jehovah, in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Jehovah God of hosts hath sent me unto thee."— To the primitive church under all the pagan persecutions, was this promise fulfilled; to the Waldenses and

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distinct idea to the phrase of Christ's making intercession, because εντυγχανειν, he observes, expresses any interference of one person *for* or *against* another. It is true, that in the Epistle to the Romans, Paul mentions Christ's *making intercession* FOR us, viii. 34; and Elijah's *making intercession* AGAINST *Israel*, xi. 2. And he uses this same verb, but with different prepositions, in both places. But can any ambiguity arise from employing one word, with prepositions of opposite import, to denote opposite things? Will not the things thus opposed rather illustrate each other? Εντυγχανειν ΥΠΕΡ, is to plead *for*, and Εντυγχανειν ΚΑΤΑ, to plead *against*: the latter phrase is repeatedly used in the Maccabees, to express the act of *complaining against*, *bringing an accusation against*, *making complaint against* a person or persons. 1 Mac. viii. 32. x. 61, 63. xi. 25. And as this is the part of a prosecutor or accuser, so the former is the part of an advocate, patron, or intercessor. The Jews have adopted the two Greek terms Παρακλητος, an *advocate*, used 1 John ii. 1. and Κατηγορος, an *accuser*, used Rev. xii. 10. and employ both in the Chaldee paraphrase of Job xxxiii. 23. "an Angel is prepared, one *advocate* (מרקליטא) among a thousand *accusers*. (קטיגלרוא) See Outram de Sacrificiis. Lib. II. Cap. VII.

Albigenses in the darkest times of Popery; to the first reformers from Antichristian error, and to their faithful successors; whether conformists or non-conformists; in this Island, on the continent of Europe, or in the wilds of North America. And at this day, wherever two or three assemble in his name, at Birmingham or at Bristol, in London or at Edinburgh, in Old Holland or in New Holland, at Mudnabatty, or at Otaheite, at the Cape of Good Hope or in Kentucky, there may our distant brethren, as well as ourselves, expect our glorious Lord to fulfil his word, *I will come unto you.*

The *express promises* he has made, of which the text is one, and we have recited several others, forbid us to doubt of the bestowment of this invaluable blessing. Jesus is the "faithful and true Witness; the same yesterday to day and for ever. In him all the promises of God are yea, and in him Amen, unto the glory of God by us."— He assured his servant Paul, in a season of peculiar difficulty, "*My* grace is sufficient for thee;" and the grace which could suffice for him, who accounted himself the chief of sinners, and less than the least of saints, is sufficient for us also. His Strength is displayed to the greatest advantage in our weakness. O remember how it was lately displayed in the weakness, the extreme weakness, of your dear dying pastor, on whom the power of Christ so visibly rested. When his heart and flesh

were failing, how did he rejoice in God his Saviour, as the ſtrength of his heart, and his portion for ever! And is there a mourner preſent, ſo feeble, ſo diſconſolate, ſo bereaved of every created ſource of bliſs, as that this grace will not ſuffice for her ſupport? Or will he, who kept his word with ſuch "punctilious veracity" to the Huſband, forget his promiſe to the Widow and the Fatherleſs? Aſſuredly he will not.

Remember, my brethren, the *readineſs of the Redeemer to hear and anſwer prayer.*— Though Paul beſought him thrice upon one ſubject, before he received an immediate reply, the promiſe was fulfilled even before it was pronounced; he, like one who lived long before him, and like myriads who have ſince made trial of the ſame reſource, was "ſtrengthened with ſtrength in his ſoul," before the Saviour expreſſly declared, "My ſtrength is made perfect in weakneſs." Continue therefore inſtant in prayer. Remember the apparent rebuffs encountered at firſt by the woman of Canaan, and how amply her faith was anſwered at laſt. Did not Jeſus inculcate this maxim, "that men ought always to pray, and not to faint;" and ſpake a parable to illuſtrate and inforce that duty? Rich bleſſings, I truſt, are ſtill in reſerve for you, in anſwer to the many fervent petitions, which your dear Paſtor offered up on your behalf, from the time of his firſt acquaintance with this Church,

and during better than nine years * wherein he has more fully undertaken the oversight of you in the Lord. May you yourselves pray without ceasing, and plead with the Lord his own exceeding great and precious promises, which will be found to contain blessings fully proportioned to all your necessities.

It was doubtless in consequence of many comfortable *evidences*, that *God has a number of spiritual worshippers* among you, that my dear Brother was encouraged to expect this declaration would be certainly fulfilled in your present circumstances. But though I gladly indulge a similar confidence, yet neither I, whose personal knowledge of you is very confined, nor he, whose acquaintance was much more intimate and general, could answer for every professor among you. From what has taken place in all the large congregations I have known, I am afraid lest the hopes of your pastor may be disappointed, as to some individuals, whom he never suspected, but whose future apostasy will indicate the superficial nature of their present profession, and ensure them a final portion with hypocrites and unbelievers. Greatly shall I rejoice, if not *one* such character should ever be found among you; but to render the consolation in the text more certain in its personal application, I must exhort you to

* He was ordained August, 1790.

examine and prove your own selves, and to give all diligence to make your calling and election sure. Unless you are such of whom God disapproves, Christ is in you, the hope of glory: he dwells in your hearts by faith, and you begin to be conformed to his lovely image. You account mental nearness to God the chief good. You value communion with him above all the world. Is not this the case my brethren? I trust you can say with the Psalmist, Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. Fear not, that the Lord will frustrate the desires his own Spirit has excited, or abandon that soul whose wishes centre wholly in himself.

In the meanwhile to encrease the intenseness of your desires after the presence of Christ, let us proceed to consider

2. *The Magnitude of the promise.*

Has Christ said, "I will come unto you?" and have you been told to night that his presence can make up every loss? Well may you credit the assertion, if you consider what is intended by the promise in the text.

It imports that *he will manifest to you his Glory.* And O how delightful the sight! "Lord!" said Jude, "how is it that thou wilt manifest

thyself unto us, and not unto the world?" This exclamation might denote partial ignorance, as well as grateful surprize: but the secret was in great measure explained, when the Spirit was poured out from on high. Then Paul observed, "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ:" so that while others have "their understandings darkened, being alienated from the life of God, through the ignorance which is in them, because of the blindness (or rather the *callousness*, *) of their hearts; we all, with open face, beholding, as in a *mirror*, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord."

If the Lord grant you his special presence, you will not only realize his essential and mediatorial glory, but be cheered also with a *lively sense of his love*. And what consolation can equal that which must result from such a source? "To know the love of Christ, which passeth knowledge," is a blessing which the Apostle considered as immediately connected with being "filled with all the fulness of God;" and the bestowment of

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* δια τὴν πώρωσιν τῆς καρδιας αυτων. Eph. iv. 8. Πωρωσις, concretio quæ in callum fit. In sacris literis πωρωσις καρδιας quum cor occalluit. *Scapula*. *Robertson*.

which was a proof that he is "able to do exceeding abundantly above all that we ask or think." Unless we could conceive the full *extent* of the happiness produced by the redemption of Christ throughout the whole empire of God; unless we could comprehend the *length* of eternity, in which the felicity of the saved shall be for ever increasing, as fast as God shall increase their capacity of enjoyment; unless we could measure the lowest *depths* of hell, from whence our Saviour has ransomed us, with the invaluable price of his blood; and the *height* of glory, to which we shall be raised, as the reward of Immanuel's obedience; it will be impossible fully to conceive the greatness of his love. However, enough may be known to convince us that his favour is better than life, and to fill us even in the present state, amidst all our outward trials, and even our inward conflicts, with joy unspeakable and full of glory.

Reflect that if Christ should come unto you, according to this gracious promise, *he will communicate unto you*, more largely, *the supply of his Spirit*. And shall not this fit you for every duty, support you under every pressure, and ensure you the victory over every spiritual enemy? Yes, my beloved, if you enjoy much of the presence of Jesus, it will make you active for God, and excite you to every good work. You will not be slothful in business, but fervent in spirit, serving

the Lord. You will aim at the divine glory in every thing, even in all your civil employments. You will gladly consecrate the gain of your merchandize to the Lord, and honour him with your substance. It will rejoice your soul to think that you are "not your own," but "bought with a price," and you will feel yourselves bound to "glorify God, with your bodies, and with your spirits, which are God's:" nor can you forbear to admit his claim to all which you possess; for "the silver is mine and the gold is mine," saith the Lord of hosts, and your thankful hearts must say, Amen. You will wish to inscribe on all your property, and on all your utensils that blessed motto, *Holiness to the Lord.* The presence of Christ will inspire you with ardour, resolution and zeal, to promote his kingdom among men. You will not let your *Lord's-day Schools* decline; nor will your contribution to the MISSION, in which you stood foremost so early, now be suffered to fall off, because that dear man is gone to glory, who first excited your attention to these good works; but you will remember that Christ himself is with you, who walks among his golden candlesticks, to notice how their light shineth before men, to the honour of their heavenly Father.— If you should meet with farther Trials, the presence of Jesus will suffice to support you under the cross, as it did the Apostles, and primitive christians. O brethren! I pray you may live as seeing him who is invisible. Remem-

ber that Chriſt, when upon earth, could not do more for his firſt diſciples, than he can now perform for you, by his divine preſence. Ah!..... if he were here, in his glorified body, . . or even in the lowly form in which he appeared in the days of his humiliation, ... if he often called upon you, ... or you could, at any time, reſort to him . . .or if he lodged at your houſe, ... or came thither as often as he viſited the houſe of Lazarus, at Bethany;..... would you not then conſult him in every thing; and always follow his good advice? and fear no conſequences, when you complied with his directions? And do you believe the Divinity of Chriſt, and act otherwiſe now? O ſhameful inconſiſtency! Look unto Jeſus. *Look off*, my brethren, from all other objects; from all falſe confidences, from all diſcouragements, from all the foaming billows, which threaten to ſwallow you up, *unto Jeſus.* He is above, looking down upon you. He is at hand, ready to aſſiſt you. See, how he ſtretches forth his arm to ſupport you, and keep you from ſinking in the deep waters. Separate from him you can do nothing; but the weakeſt can do all things, can bear all burdens, can conquer all the hoſts of hell, through Chriſt ſtrengthening him.

If you are thus authorized to expect the preſence of Chriſt, will he not *take you under the care of his providence.* How ſweet is the idea of an omnipreſent God! Not a local Deity, as the gods

of the heathen were supposed to be, even by their own worshippers. But a God *afar off*, as well *as at hand*, Present with his captive servants, to check the violence of the fire, and stop the mouths of lions, in favour of his exiles in Babylon, as surely as ever he had been ready to hear prayer in his temple at Jerusalem. A God in India, as well as in England. Who shewed himself to be present with his servant *Pearce* in Birmingham, to make all his bed in his sickness: and was at the same time present, though we knew not where, with his servant *Ward* and his companions; whether they are still traversing the mighty ocean, or whether the *Criterion* has reached its desired haven. Perhaps, they have already met with *Carey*, and *Thomas*, and *Fountain*, and Jesus is in the midst of them, while they are praying for us in Bengal. Yes, Asia was long ago reminded, that "the eyes of JeHoVaH run to and fro throughout the whole earth, that he may shew himself strong in the behalf of them whose hearts are perfect towards him." And how comfortable is it to reflect, that this attribute of Deity, and every other, belongs to God the Son, as well as to God the Father. The husband of the church is the God of the whole earth. Jesus has all power on earth as well as in heaven. They therefore, who "seek first the kingdom of God, and his righteousness," shall find "all things added unto them." "My God," (said Paul to the Philippians) "shall supply all your need, according

to his riches in glory, by Christ Jesus." Cast on him therefore all your care: he careth for all his churches, and though you know not which way to look, he can find another pastor for this church, to repair the breach that death has made. He can raise up friends for the widow and the children of his departed servant; yea, he himself will be their guardian and defence. A father to the fatherless, and the patron of the widow, is God in his holy habitation; he will never fail them, nor forsake them.

FINALLY, The presence of Christ, with his people on earth, shall *prepare them for the uninterrupted enjoyment of his presence in the cœlestial world.* He himself will be with you walking in the way, and the foolish shall not err therein. He will guide you by his counsel, and afterward receive you into glory. One of you after another shall follow your dear pastor, perhaps before the end of this year, and four or five next year, and so on, till you all meet again in that heavenly city, where the *Lord God* Almighty and the *Lamb*, are the temple of it; the glory of *God* doth enlighten it, and the *Lamb* is the light thereof; and the inhabitants drink of the pure river of the water of life, proceeding out of the throne of *God* and the *Lamb;* and there shall be no more curse, but the throne of *God* and of the *Lamb* shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their

foreheads; for they shall be completely like him, when they shall see him as he is. But let me once more beseech you to notice

3. The *consequent obligations* under which you are laid.

Your Lord has said, "I will come unto you." *Believe him.* Take him at his word. Plead it before his throne of grace. Prove that you value his presence above every thing. Live under an abiding conviction, that without it, you must be comfortless, notwithstanding the presence of every temporal enjoyment; but with it, you must be happy, even under the pressure of every earthly calamity.

Let then the *expectation* that this promise will be accomplished, *moderate your sorrows*, on the present occasion, and on all others, and direct them into a proper channel. It is the presence of Christ which constitutes the perfected felicity of our dear departed friend: But Christ is really present with his church upon earth also: pray for more faith to realize that truth, and your heaven shall be begun below. He has said, "If any one love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." And what is the loss, which the enjoyment of the presence of Christ, and of his Father cannot compensate?

or, what is the affliction, under which fellowſhip with the Father, and with his Son Jeſus Chriſt, will not conſole you?

Let this promiſe enhance your *gratitude* for paſt mercies, and your *ſolicitude* to improve thoſe which remain. It was from him, who aſcended on high, after deſcending into the loweſt parts of the earth, and who received gifts for men,* that our dear brother received all his miniſterial qualifications, as well as every chriſtian grace: and it was his bleſſing alone, which rendered him ſo ſucceſsful, in winning ſouls to Chriſt. With him is the reſidue of the Spirit. He has yet bleſſings in ſtore to communicate. O live on his fulneſs! Though your beloved paſtor is gone, I truſt that the benefit which many of you received from his miniſtry will never be loſt. Miniſters die, but Jeſus lives; and his word endureth for ever. You have alſo a proſpect of ſtill enjoying his ordinances. Look up for his gracious influence to attend them, knowing that neither is he who planteth any thing, nor he who watereth; but it is God who giveth the increaſe.

May the promiſe of Chriſt's preſence excite

* See an excellent Sermon of brother Pearce's on Epheſ. iv. 11. *On the duty of Churches to regard Miniſters as the gift of Chriſt*, at Mr. Belſher's Ordination, 1796. Printed for Button, Belcher, and James.

your concern to *prepare for his coming.* Let it excite your watchfulness against every thing which would be offensive to your blessed Lord. Christians, Is there any thing in the daily course of your behaviour, or in the management of your families, of which you would be ashamed, if Christ were now upon Earth in human nature and took up his abode with you? And can you truly believe his Divinity, and not be afraid that he, whose eyes are as a flame of fire, should see such transactions? do you not believe that he even searches the reins and the hearts? and has he not said, that all the Churches shall know it? Behold, he cometh frequently, as unexpected as a thief: Blessed is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

BUT now, without confining myself farther to the immediate language of the text, give me leave to address a few words, by way of a more *general Improvement* of the late afflictive Providence, both to the members of the church statedly assembling in this place of worship, and the congregation and strangers present.

I address myself first to the CHURCH. You, my brethren, have within these ten days sustained the loss of a very affectionate and faithful Pastor; a young and active, and at the same

time an able and judicious miniſter; who had approved himſelf among you for nine or ten years, and whoſe labours you hoped to enjoy for many years to come. But he is taken away, in the midſt of his uſefulneſs, having but juſt completed the *thirty third* year of his age. In ſuch a trial you have room to mourn. JESUS wept. And devout men made great lamentation at the death of *Stephen.*

Yet forget not to be thankful, that ever the Lord raiſed up ſuch a miniſter, and gave you the chief benefit of his labours. It was the kindneſs of providence that fixed him in this place, and continued him with you for ſeveral years. You have reaſon to bleſs God alſo that he did not run in vain, nor labour in vain. Bleſs the Lord for giving ſo many ſeals to his miniſtry, and for enabling him to live ſo honourably and to die ſo triumphantly.

And now let each Individual examine himſelf, how far he profited by the miniſtrations of this dear ſervant of Jeſus Chriſt. If any of you put him out of his place, and idolized him; let ſuch learn wiſdom in future, and ſo account of us, as only the Steward's of the myſteries of God. If any undervalued him, let them ſincerely repent of that evil. And let all be concerned that the benefit of his miniſtry may not die with him. Remember the intereſting and important truths

you professed to receive from him. Remember the affectionate and earnest exhortations, addressed to you by him, from this pulpit. Remember the consistent and lovely example which he set before you; and the evidence of the truth of religion, and the display of the faithfulness of God, which was made, by his supports under his painful and protracted affliction.

Consider, beloved, your *duty to his Family*, and shew the sincerity of your regard for your late dear pastor, by your tender sympathy with his distressed Widow, and the substantial tokens of your affection to his *five* fatherless Children, whose tender years prevent them from forming any adequate conception of their unspeakable loss. May all the friends of the deceased bear them and their afflicted mother on their hearts before the Lord; remembering how essential a part of pure and undefiled religion it is, to pay kind attention to the orphan and the widow in their affliction; and accounting it an honour to imitate and subserve that glorious Being, in whom the fatherless findeth mercy, and who encourages the desolate widow to put her trust in him.

My dear brethren forget not your *duty to one another* also, in this season of trial. While thus deprived of a pastor, to take the oversight of you in the Lord, watch over each other the more carefully in love. Forsake not the assem-

bling of yourſelves together, but ſtand faſt in the Lord. Strengthen the hands of your *deacons*, at a time when the concerns of the church lie the heavier upon them, inſtead of indulging, as ſometimes the caſe has been in other churches, a ſpirit of groundleſs jealouſy, reſpecting thoſe whom you yourſelves have called to that office, and who have ſhewn a conſcientious and upright regard for your welfare.

In looking out for a miniſter, I truſt, you will be careful to ſeek one of the ſame ſtamp with my late dear brother; one who will guide you in the true narrow way, and guard you from error on the right-hand and on the left: who will warn you againſt every ſentiment which would diſhonor God's moral *government*, as well as faithfully oppoſe whatever notion would diſparage the riches of his glorious *grace*. May you chooſe a man equally zealous againſt ſelf righteouſneſs, and againſt ſelf indulgence; who will preach ſalvation by Chriſt alone, and inſiſt on deliverance from the power and love of ſin, as a moſt eſſential part of that ſalvation. May God direct you to a miniſter who ſhall anſwer to the deſcription given by Paul of himſelf and his fellow-labourers, "We preach Chriſt in you the hope of glory, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus." May he be able to appeal to you, on his death bed, in the words of the ſame Apoſ-

tle, "As we were allowed of God to be put in truſt with the goſpel, ſo we ſpake, not as pleaſing men, but God, who trieth our hearts: not uſing flattering words, as ye know, nor a cloke of covetouſneſs, God is witneſs; nor ſeeking glory of men; but we were gentle among you, even as a nurſe cheriſheth her children; ſo being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us. Ye are witneſſes, and God alſo, how holily, and juſtly, and how unblameably we behaved ourſelves among you who believe: as ye know, how he exhorted, and comforted, and charged every one of you, as a father his children, that ye ſhould walk worthy of God, who hath called you unto his kingdom and glory." Such a proteſtation, I am confident, your late beloved paſtor might have ſafely made, and I pray God, his ſucceſſor may be aſſiſted to imitate the ſame primitive example, and find a correſponding teſtimony in the conſcience of every unprejudiced hearer.

At the ſame time, let me exhort you, my brethren, to manifeſt *genuine chriſtian candor* in your choice of another miniſter, and in all your ſubſequent conduct towards him. If he ſhould not equal his predeceſſor in the popularity of his talents, the readineſs of his utterance, or in every amiable qualification of ſtill higher importance, yet if his heart be evidently devoted to God, do

not deſpiſe him, nor undervalue him; but pray for him, encourage him, ſtrengthen his hands in God. Make him not an offender for a word, nor for the want of a word. And do not magnify ſuch infirmities as are common to the beſt of men, in this ſtate of imperfection.

Endeavour, brethren, *to be unanimous* in your choice. Let none oppoſe the general vote, merely to ſhew their conſequence, or aſſert their liberty. Nor let others reſolve upon having their own way, becauſe they have a ſmall majority of their mind: but endeavour to accommodate one another, as far as it is poſſible, without ſacrificing truth or prudence. Only be ſure that you ſeek a paſtor that is a holy man of God, a faithful ſervant of Jeſus Chriſt, who will naturally care for your ſouls.

Finally, beloved, let all be careful to walk worthy of the Lord, in the practice of all that is well-pleaſing in his ſight. And let it appear that God by taking your late dear miniſter to heaven, has drawn you nearer to heaven. Remember that Chriſt is now in the midſt of you, and that you hope ſoon to be with him in his kingdom, and to live and reign with him for ever. What manner of perſons ought you then to be in all holy converſation and godlineſs!

WHAT I have said to the members of the *church* will, for the most part, apply to such of the *stated* CONGREGATION, as are partakers of the grace of God.

But there are some who constantly attended my dear brother's ministry, who are left unconverted. O what shall I say to them! I earnestly pray that they who heard him in vain while alive, may hear him now he is dead, so as to be made alive themselves. For being dead, he yet speaketh. The history which all his friends can give you, of his life, and of his death, (his blessed death!) proclaims to you the truth and excellence of the gospel. Do not you also remember that short, but most affecting address, which he made to you, the last time he ascended this pulpit, after Brother Franklin of Coventry had been preaching? Then he told some, that his highest comfort, amidst the symptoms of approaching dissolution which he then exhibited, was the expectation of meeting them in heaven; while he forewarned others of you, that his greatest anxiety arose from his fear of being obliged to witness against you, as despisers and rejecters of the glorious Redeemer. O that the recollection of that dying warning, enforced by all his own happy experience in succeeding months of suffering and superabounding consolation, might convince you of the vast im-

portance of true religion, of the unspeakable worth of the gospel of Christ, and of the blessedness of being interested in his great salvation; and obtaining an inheritance among them who are sanctified, through faith in him.

Many may expect, especially those who are *strangers*, to hear a *character of the deceased*; but he chose this text to avoid much being said of himself, and though I should not scruple introducing whatever might tend to honour divine grace, and to promote your edification, yet I am unable to enter into a particular biographical detail at this time. And as to his character, *those* who knew him well need not my delineation of it, to make them remember it with high esteem, to their dying day; while others might suspect me of flattery, if I said but the half of what I cordially believe. One thing I will say, which I could say of very few others, though I have known many of the excellent of the earth, That I never saw, or heard of any thing respecting him which grieved me, unless it was his inattention to his health, and that I believe was owing to a mistaken idea of his constitution. If any of you know of other faults belonging to him, be careful to shun them; but O be sure to follow him, wherein he was a follower of Christ.

While his outward conduct was remarkably

blamelefs and exemplary, he evidently had a deep, abiding, humbling fenfe of the evil of fin, of his own native depravity, and remaining finfulnefs; of his abfolute need of Chrift as an atoning facrifice, and the Lord his righteoufnefs; and of the love of the Spirit, and the importance of his work as a fanctifier.— He lived a life of faith on the incarnate Son of God, as the blefled mediator, who had loved him, and given himfelf for him; and as Chrift was All in All to him, his joy and his gain, in life and in death, fo he took great delight in preaching Chrift to others, as the only and all-fufficient Saviour; he earneftly longed, had it been permitted him by providence, to have preached Chrift to the heathen, and would have been glad to have carried the tidings of falvation by his blood, to the ends of the earth.

But, inftead of giving a fuller account in my own words, I will give all ftrangers the means of forming a juft idea of the Man, and of the nature of his religion, by reading fome of his letters, written three of them to myfelf, and two to the officers of this church, at different periods of his long illnefs; to which I fhall add a few detached fentences, uttered nearer the clofe of his life, and taken down by his neareft relative.

Thefe will tend more to your edification who know the Redeemer, and more to the conviction of

those who know him not, than any studied panegyric.

May they excite all present to pray from the heart, Let me live the *life*, as well as die the *death* of the righteous; may the *commencement* of my profession, and may my *latter end* be like his! Amen and Amen.

THE FOLLOWING

LETTERS and NARRATIVE

Were read before the concluding paragraph of the Sermon.

TO DR. RYLAND.

Birmingham, Dec. 9, 1798,
Lord's Day Evening.

My dear dear Brother,

AFTER a sabbath—such a one I never knew before——spent in an entire seclusion from the house and ordinances of my God, I seek christian converse with you, in a way in which I am yet permitted to have intercourse with my brethren. The day after I wrote to you last, my medical attendant laid me under the strictest injunctions not to speak again in public for one month at least. He says that my stomach is become so irritable, through repeated inflammations, that conversation unless managed with great caution would be dangerous;—that he does not think

my present condition alarming, provided I take rest, but without that, he intimated my life was in great danger. He forbids my exposing myself to the evening air, on any account, and going out of doors, or to the door, unless when the air is dry and clear, so that I am, during the weather we now have in Birmingham, (very foggy) a complete prisoner; and the repeated cautions from my dear and affectionate friends, whose solicitude, I conceive, far exceeds the danger, compels me to a rigid observance of the Doctor's rules.

This morning brother Pope took my place, and in the afternoon Mr. Brewer, who has discovered uncommon tenderness and respect for me and the people, since he knew my state, preached a very affectionate sermon from 1 Sam. iii. 18. "It is the Lord, let him do what seemeth him good." By what I hear his sympathising observations, in relation to the event which occasioned his being then in my pulpit, drew more tears from the peoples eyes, than a dozen such poor creatures as their pastor could deserve. But I have . . . blessed be God! long had the satisfaction of finding myself embosomed in friendship . . . the friendship of the people of my charge: though I lament that their love should occasion them a pang——but thus it is——our heavenly Father sees that, for our mixed characters, a mixed state is best.

I anticipated a day of gloom, but I had unexpected reaſon to rejoice, that the ſhadow of death was turned into the joy of the morning; and though I ſaid, with perhaps before unequalled feeling, "How amiable are thy tabernacles!" Yet I found the God of Zion does not neglect the dwellings of Jacob. My poor wife was much affected, at ſo novel a thing as leaving me behind her, and ſo it was a dewy morning, but the Sun of Righteouſneſs ſoon aroſe, and ſhed ſuch ineffable delight throughout my ſoul, that I could ſay, 'It is good to be *here*.'—Motive to reſignation and gratitude alſo, crouded upon motive, till my judgment was convinced that I ought to rejoice in the Lord exceedingly, and ſo my whole ſoul took its fill of joy. May I if it be my Saviour's will, feel as happy when I come to die! When my poor Sarah lay at the point of death, for ſome days after her firſt lying in, toward the latter days, I enjoyed ſuch ſupport, and felt my will ſo entirely bowed down to that of God, that I ſaid in my heart, 'I ſhall never fear another trial——he that ſuſtained me amidſt this flame, will defend me from every ſpark!' and this confidence I long enjoyed.——But that was near *ſix* years ago, and I had almoſt forgotten the land of the Hermonites, and the hill Mizar. But the Lord has prepared me to receive a freſh diſplay of his Fatherly care, and his, (ſhall I call it) punctilious veracity. If I ſhould be raiſed up again, I ſhall be able to preach on the Faithful-

nesſ of God more experimentally than ever. Perhaps ſome trial is coming on, and I am to be inſtrumental in preparing them for it: Or if not, if I am to depart hence to be no more ſeen, I know the Lord can carry on his work as well without me as with me. He who redeemed the ſheep with his blood will never ſuffer them to periſh for want of ſhepherding, eſpecially ſince he himſelf is the chief Shepherd of ſouls. But my *Family!* Ah, *there* I find my faith but ſtill imperfect. However I do not think the Lord will ever take me away, till he helps me to leave my fatherleſs children in his hands, and truſt my widow alſo with him. "His love in times paſt," and I may add in times *preſent* too, "forbids me to think, he will leave me at *laſt*, in trouble to ſink."

Whilſt my weakneſs was gaining ground, I uſed to aſk myſelf how I could like to be laid by? I have dreamed that this was the caſe, and both awake and aſleep, I felt as though it were an evil that could not be borne:— but now, I find the Lord can fit the back to the burden, and though I think I love the thought of ſerving Chriſt at this moment better than ever, yet he has made me willing to be nothing, if he pleaſe to have it ſo; and now my happy heart, "could ſing itſelf away to everlaſting bliſs."

O what a mercy that I have not brought on my affliction by ſerving the *Devil.* What a mercy that I have ſo many dear ſympathizing friends! What a mercy that I have ſo much dear domeſtic comfort! What a mercy that I am in no violent bodily pain! What a mercy that I can read and write without doing myſelf an injury! What a mercy that my animal ſpirits have all the time this has been coming on, (ever ſince the laſt Kettering Meeting of Miniſters) been vigorous—free from dejection! And which I reckon among the greateſt of this day's privileges, what a mercy that I have been able to employ myſelf for Chriſt and his dear cauſe to day, as I have been almoſt wholly occupied in the concerns of the (I hope) *reviving* church at Bromſgrove: and the infant church at Cradley! O my dear brother it is *all* mercy, is it not? O help me then in his praiſe, for he is good, for his mercy endureth for ever.

Ought I to apologize for this experimental chat with you who have concerns to tranſact of ſo much more importance than any that are confined to an individual? Forgive me if I have intruded too much on your time—but do not forget to praiſe on my behalf a faithful God. I ſhall now leave room againſt I have ſome buſineſs to write about—till then adieu—but let us not forget that *this God is our God for ever and ever,* and will be

our guide even until death. Amen. Amen. We shall soon meet in Heaven.

S. P.

TO MR. KING.

My very dear friend and brother, *Plymouth, April* 23, 1799.

I Have the satisfaction to inform you that at length my complaint appears to be removed, and that I am by degrees returning to my usual diet, by which with the divine blessing, I hope to be again strengthened for the discharge of the duties, and the enjoyment of the pleasures, which await me among the dear people of my charge.

I am indeed informed by my medical attendant here, that I shall never be equal to the labors of my past years, and that my return to moderate efforts must be made by slow degrees. As the path of duty I desire to submit; but after so long a suspension from serving the Redeemer in his church, my soul pants for usefulness more extensive than ever, and I long to become an apostle to the world. I do not think I ever prized the ministerial work so much as I now do. Two questions have been long before me. The first was, Shall I live or die? The second, If I live, how will my life be spent? With regard to the former my heart answered, "It is no matter—all is well—for my

own ſake, I need not be taught that it is beſt to be with Chriſt, but for the ſake of others, it may be beſt to abide in the body—I am in the Lord's hands, let him do by me as ſeemeth him beſt for me and mine, and for his cauſe and honor in the world!—But as to the ſecond queſtion I could hardly reconcile myſelf to the thoughts of living, unleſs it were to promote the intereſt of my Lord; and if my diſorder ſhould ſo far weaken me, as to render me incapable of the miniſtry, nothing then appeared before me but gloom and darkneſs. However I will hope in the Lord, that though he hath chaſtened me ſorely, yet ſince he hath not given me over unto death, ſparing mercy will be followed with ſtrength, that I may ſhew forth his praiſe in the land of the living.

I am ſtill exceedingly weak; more ſo than at any period before I left home, except the firſt week of my lying by; but I am getting ſtrength, though ſlowly. It is impoſſible at preſent to fix any time for my return. It grieves me that the patience of the dear people ſhould be ſo long tried, but the trial is as great on my part as it can be on theirs, and we muſt pity and pray for one another. It is now a taſk for me to write at all, or this ſhould have been longer.

S. P.

TO MR. POPE.

Plymouth, May 24, 1799.

I Cannot write much—this I believe is the only letter I have written (except to my wife) since I wrote to you last. My complaint has issued in a confirmed, slow, nervous fever, which has wasted my spirits and strength, and taken a great part of the little flesh I had when in health away from me. The symptoms have been very threatening, and I have repeatedly thought that let the physician do what he will, he cannot keep me long from those heavenly joys, for which, blessed be God, I have lately been much longing; and were it not for my *dear people* and *family*, I should have earnestly prayed for leave to depart, and be with Christ, which is so much better than to abide in this vain, suffering, sinning world.

The doctors however now pronounce my case very hopeful—say there is little or no danger—but that all these complaints require a *great deal of time* to get rid of. I still feel myself on precarious ground, but quite resigned to the will of *Him*, who, unworthy as I am, continues daily to "fill my soul with joy and peace in believing." Yes, my dear friend! *now* my soul feels the value of a free full and everlasting salvation, and what is more I do *enjoy* that salvation, while I rest all my hope on the SON of GOD in human nature, dying on

the cross for me. To me now health or sickness, pain or ease, life or death are things indifferent. I feel so happy in being in the hands of infinite love, that when the severest strokes are laid upon me, I receive them with pleasure, because they come from my heavenly Father's hands! "O! to grace how great a Debtor, &c."

TO DR. RYLAND.

My very dear brother, *Birmingham, July 20, 1799.*

YOUR friendly anxieties on my behalf demand the earliest satisfaction. We had a pleasant ride to Newport on the afternoon we left you, and the next day without much fatigue reached Tewksbury; but the road was so rough from Tewksbury to Evesham, that it wearied and injured me more than all the jolting we had had before put together. However we reached Alcester on Wednesday evening, stopped there a day to rest, and last night (Friday) were brought safely hither, blessed be God!

I find myself getting weaker and weaker, and so my Lord instructs me in his pleasure to remove me soon. You say well, my dear brother, that at such a prospect, I "cannot *complain*." No, blessed be His dear name, who shed his blood for me, he helps me to rejoice, at times, with joy unspeakable. Now I see the value of the religion

of the croſs. It is a religion for a dying ſinner. It is all the moſt guilty, the moſt wretched can deſire. Yes I taſte its ſweetneſs and enjoy its fulneſs with all the gloom of a dying bed before me. And far rather would I be the poor emaciated and emaciating creature that I am, than be an Emperor, with every earthly good about him . . . . but without a God!

I was delighted the other day, in re-peruſing the Pilgrim's Progreſs, to obſerve that when *Chriſtian* came to the top of the hill *Difficulty*, he was put to ſleep in a chamber called *Peace*. Why how good is the Lord of the way to me! ſaid I, I have not reached the ſummit of the hill yet, but notwithſtanding he puts me to ſleep in the chamber of Peace *every night*. . . . True, it is often a chamber of *pain*; but let pain be as formidable as it may, it has never yet been able to expel that peace, which the great guardian of Iſrael has appointed to keep my heart and mind through Chriſt Jeſus.

I have been laboring lately to exerciſe moſt love to God when I have been ſuffering moſt ſeverely:—but, what ſhall I ſay, Alas! too often the ſenſe of pain abſorbs every other thought. Yet there have been ſeaſons when I have been affected with ſuch a delightful ſenſe of the lovelineſs of God as to raviſh my ſoul and give predominance to the ſacred paſſion.—It was never till

to day that I got any perſonal inſtruction from our Lord's telling Peter by *what death* he ſhould glorify God. O what a ſatisfying thought is it that God appoints thoſe means of diſſolution whereby he gets moſt glory to himſelf. It was the very thing I needed; for of all the ways of dying, that which I moſt dreaded was by a conſumption; (in which it is now highly probable my diſorder will iſſue.) But, O my dear Lord, *if* by *this death* I can moſt *glorify thee*, I prefer it to all others, and thank thee that by this mean thou art haſtening my fuller enjoyment of thee in a purer world.

A *ſinleſs* ſtate! "O tis a heaven worth dying for!" I cannot realize any thing about heaven, but the preſence of Chriſt and his people, and a perfect deliverance from ſin—and I want no more—I am ſick of ſinning—ſoon I ſhall be beyond its power. "O joyful hour! O bleſt abode! I ſhall be near and *like* my God!"

I only thought of filling one ſide—and now have not left room to thank you and dear Mrs. Ryland for the minute, affectionate and conſtant attentions you paid us in Briſtol. May the Lord reward you. Our hearty love to all around, till we meet in heaven.

Eternally yours in Chriſt,

S. P.

My very dear Brother, *Birmingham, Aug. 4, 1799.*
Lord's Day Evening.

STILL I truſt haſtening to the land "where there ſhall be no more curſe," I take this opportunity of talking a little with you on the road, for we are fellow-travellers, and a little converſation by the way will not loſe me the privilege of getting firſt to the end of my journey.

It is ſeventeen years within about a week ſince I firſt actually ſet out on my pilgrimage, and when I review the many dangers to which, during that time I have been expoſed, I am filled with conviction that I have all along been the care of omnipotent love. Ah how many Pliables, and Timorouſes, and Talkatives have I ſeen, while my quivering heart ſaid, "Alas! I ſhall ſoon follow theſe Sons of Apoſtacy, prove a diſgrace to Religion, and have my portion with hypocrites at laſt."

Theſe fears may have had their uſes—may have made me more cautious, more diſtruſtful of myſelf, and kept me more dependant on the Lord. Thus

"All that I've met has work'd for my good."

With what intricacy, to our view, and yet with what actual ſkill and goodneſs, does the Lord draw his plans, and mark out our path! Here we wonder and complain—Soon we ſhall all

agree that it was a right path to the city of habitation; and what we now moſt deeply regret ſhall become the ſubject of our warmeſt praiſes.

I am afraid to come back again to life. O how many dangers await me! Perhaps I may be overcome of ſome fleſhly luſt—perhaps I may get proud and indolent, and be more of the prieſt than of the evangeliſt—ſurely I rejoice in feeling my outward man decay, and having the ſentence of death in myſelf. O what proſpects are before me in the bleſſed world whither I am going! To be *holy* as *God is holy*—to have nothing but holineſs in my nature—to be aſſured, without a doubt, and eternally to carry about this aſſurance with me, that the pure God looks on me with conſtant complacency, for ever bleſſes me, and ſays, as at the firſt creation, "It is very good." I am happy now in hoping in the divine purpoſes towards me; but I know, and the thought is my conſtant burden, that the Being I love beſt, always ſees ſomething in me which he *infinitely hates.* "O wretched, wretched man that I am!" The thought even now makes me weep, and who can help it? that ſeriouſly reflects, he never comes to God to pray or praiſe, but he brings what his God deteſts along with him—carries it with him wherever he goes, and can never get rid of it as long as he lives! Come, my dear brother! will you not ſhare my joy, and help my praiſe, that ſoon I ſhall leave this body of ſin and death be-

hind, to enter on the perfection of my ſpiritual nature; and patiently to wait till this natural body ſhall become a ſpiritual body, and ſo be a fit vehicle for my immortal and happy ſpirit!

But I muſt forbear—I have been very unwell all day; but this evening God has kindly given me a reſpite—my fever is low and my ſpirits are cheerful, ſo I have indulged myſelf in unboſoming my feelings to my dear friend.

S. P.

MEMORANDA;

Taken down occaſionally by Mrs. PEARCE, *within four or five Weeks of Mr.* PEARCE'S *death.*

HE once ſaid, "I have been in darkneſs two or three days, crying O when wilt thou comfort me! but laſt night the miſt was taken from me, and the Lord ſhone in upon my Soul. O that I could but ſpeak, I would tell a world to truſt a faithful God. Sweet affliction, now it worketh Glory Glory!"

Mrs P. having told him the various exerciſes of her mind, he replied "O truſt the Lord, if he lifts up the light of his countenance upon you, as he has done upon me this day, all your mountains will become molehills. I feel your

ſituation, I feel your ſorrows, but he who takes care of ſparrows, will care for you, and my dear children."

When ſcorching with burning fever, he ſaid, "Hot and happy."—One Lord's day morning he ſaid, "Chear up, my dear, think how much will be ſaid to day of the faithfulneſs of God. Though *we* are called to ſeparate, *he* will never ſeparate from you. I wiſh I could tell the world what a good and gracious God he is. Never need they who truſt in him be afraid of trials. He has promiſed to give ſtrength for the day; that is his promiſe. O what a lovely God; and he is *my* God and *yours*. He will never leave us nor forſake us, no, never! I have been thinking that this and that medicine will do me good, but what have I to do with it? It is in my Jeſus's hands; he will do it all, and there I leave it. What a mercy is it, I have a good bed to lie upon; you my dear Sarah to wait upon me; and friends to pray for me. O how thankful ſhould I be for all my pains; I want for nothing: all my wiſhes are anticipated. O I have felt the force of thoſe words of David, "Unleſs thy law," (my gracious God!) had been my delights, I ſhould have periſhed in mine affliction." Though I am too weak to read it, or hear it, I can think upon it, and O how good it is!—I am in the beſt hands I could be in, in the hands of my dear

Lord and Saviour, and he will do all things well. Yes, Yes, he cannot do wrong."

One morning Mrs. P. asked him, how he felt?— "Very ill, but unspeakably happy in the Lord, and *my* dear *Lord Jesus*." Once beholding her grieving, he said, "O my dear Sarah, do not be so anxious, but leave me entirely in the hands of Jesus, and think, if you were as wise as he, you would do the same by me. If he takes me, I shall not be lost, I shall only go a little before, we shall meet again never to part."

After a violent fit of coughing he said, "It is all well, O what a good God is he! It is done by him, and it must be well—If I ever recover I shall pity the sick more than ever, and if I do not, I shall go to sing delivering love, so you see it will be all well.—O for more patience! well my God is the God of patience, and he will give me all I need. I rejoice it is in my Jesus's hands to communicate, and it cannot be in better. It is my God who gives me patience to bear all his will."

When after a restless night, Mrs. P. asked him, what she should do for him? "You can do nothing, but pray for me, that I may have patience to bear all my Lord's will."—After taking a medicine he said, "If it be the Lord's will to bless it, for your sake, and for the sake of the dear Children, but the Lord's will be done. O

I fear I ſin, I diſhonour God by impatience; but I would not for a thouſand worlds ſin in a thought if I could avoid it." Mrs. P. replied, ſhe truſted the Lord would ſtill keep him; ſeeing he had brought him thus far, he would not deſert him at laſt. "No, no," he ſaid, "I hope he will not. As a Father pitieth his children, ſo the Lord pitieth them that fear him. Why do I complain? my dear Jeſus's ſufferings were much ſorer and more bitter than mine; *And did he thus ſuffer and ſhall I repine!* no I will cheerfully ſuffer my Father's will."

One morning after being aſked how he felt, he replied, "I have but one ſevere pain about me! what a mercy! O how good a God to afford ſome intervals amidſt ſo much pain! He is altogether good; Jeſus lives, my dear, and that muſt be our conſolation."—After taking a medicine which operated very powerfully, he ſaid, "This will make me ſo much lower; well let it be. Multiply my pains thou good God, ſo thou art but glorified, I care not what I ſuffer, all is right."

Being aſked how he felt after a reſtleſs night, he replied, "I have ſo much weakneſs and pain, I have not had much enjoyment, but I have a full perſuaſion that the Lord is doing all things well, If it were not for ſtrong confidence in a lovely God, I muſt ſink; but all is well. O bleſſed God, I would not love thee leſs; O ſupport a ſinking

worm! O what a mercy to be assured that all things are working together for good."

Mrs. P. saying, If we must part, I trust the separation will not be for ever. "O no," he replied, "we sorrow not as those who have no hope." She said, Then you can leave me and your dear children with resignation, can you? He answered, "My heart was pierced through with many sorrows, before I could give you and the dear children up; but the Lord has heard me say, Thy will be done, and I now can say, blessed be his dear name, I have none of my own."

His last day, Oct. 10. was very happy; Mrs. P. repeated this verse,

Since all that I meet shall work for my good,
The bitter is sweet, the Med'cine is food;
Though painful at present 'twill cease before long,
And then O how pleasant, the conqueror's song.

He repeated, with an inexpressible smile, the last line, "*The Conquerors song.*"

He said once, "O my dear! What shall I do? but why do I complain; he makes all my bed in my sickness." She then repeated those lines,

Jesus can make a dying bed, Feel soft as downy pillows are.

"Yes," he replied, "he can, he does, I feel it."

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